THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.*—Jesus Christ.
*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*—A Voice from Heaven.

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## THE PRESENT CHRISTIANITY.

BY ELDER WILLIAM B. BARTON.

That we are living in one of the most important and eventful periods of time in the world's history cannot be denied. This, therefore, needs no comment. The signs of the times, past and present, cause us to pause and wonder; and when we look around and see the world we live in and the condition of kingdoms and thrones, we are led to exclaim, These are truly the latter days! Yet far greater and more important events have to transpire in this the 19th century. Events, political and religious, which can find no parallel in any former history of the world, will cause a mighty revolution in both spiritual and temporal affairs. It is true, many things have been predicted, but none so great and important as those pertaining to the setting up of the kingdom of God, the restoration of the Gospel, its establishment upon the earth, the progress it will make, the opposition it will meet with before it accomplishes its mission—namely, the establishment of universal righteousness upon the earth, the preparation of a people to receive the Son of God and rear a temple to his name, the gathering of the Jews, the rebuilding of Jerusalem, the redemption of Zion, and the going forth of the word and law of the Lord to the ends of the earth. Looking at the present position of the world, with its thousand different creeds, the almost universal dissatisfaction that exists in the minds of the people in respect to religion and politics, the disunion that exists among the different nations of the earth, although hid under the cloak of peace, all proclaim to us the greatness of the work to be performed.

It is most true that great and rapid strides have taken place in the various arts and sciences. Astronomy, through the medium of the telescope, has revealed great and important facts pertaining to the starry heavens, and placed in order the various planets and systems, as far as they are known in the vast extent of space, and thus give us some idea of the greatness and magnitude of the works of the Gods.

Geology has revealed and brought to light the wonders of the earth's foundations. The microscope has revealed myriads of animals that now exist, which cannot be detected by the human eye, to such an extent that we are led to wonder and exclaim with astonishment, There is no end to the works of God; for all nature teems with life! Modes of travelling have been devised, by which we can with safety move from place to place at the rate of sixty miles per hour. Venturesome spirits have descended into the bowels of the earth, and have brought forth some of its richest contents. Tra-

vellers have explored the different portions of the globe. Men have ascended thousands of feet above *terra firma* through the use of balloons, and have learned something of the atmosphere that surrounds the globe. Electricity has been tamed and put into practical use, so that news can be sent with the rapidity of lightning to all the important nations of the earth. The various productions of nature and art can be rapidly exchanged among different nations by means of steam. Manual labour in many instances has been superseded by the use of machinery. That mighty engine, the press, has also met the requirements of the age. Thus we see that all things have received a great impulse: the mind of man has been enlarged, his ingenuity has been put to the test, and his exertions have in many respects been amply rewarded; and thus it is now heralded to the world, with the voice of a trumpet, by statesmen, lecturers, and learned divines, that we are living in one of the most enlightened periods of the world's history.

Yet, with all these great improvements—with all the wisdom of mankind, they are in one all-important point sadly deficient; and in this, generally speaking, they evince an astonishing carelessness,—namely, that pertaining to their eternal salvation. It is most true that we have thousands of professing Christians—many pious and devout men, who are untiring in their efforts to benefit mankind and bring them to a sense of the duty they owe to their Creator. It is also true that many noble spirits have appeared in different ages of the world, who have endeavoured by precept and example to benefit the people. But, alas, they have failed; for, being destitute of heavenly authority, and surrounded by tradition, superstition, and bigotry, they have in many respects failed. And why? They have been destitute of the holy Priesthood; and thus the channel of communication between heaven and earth has been closed. How far have they succeeded? How much has Christianity (so called) progressed during the past seventeen centuries? If we look at the picture presented to us, we shall most assuredly come to the conclusion that, unless a superior power be given, ages must elapse before the present Christianity can bring to pass any part of the prophecies mentioned in the beginning. Let us look at England alone. What a vast amount of crime is every day committed? Murder, robbery, swindling, forgery,—in short, vice in all its hideous forms reigns in all the towns and cities of Christendom. It is not the uneducated alone that are degraded: many of those moving in high circles have been instigators and perpetrators of some of the most heinous crimes,—which fact the record of our courts of justice abundantly prove. Thus education has enabled this class to act with more subtlety, while their seeming respectability has been a cloak for their more refined villany.

What, then, can be the cause of all this? Is it the want of money, talent, education, or anything of this kind? No; for there are in this country alone more preachers, professors, writers, lawyers, doctors, and lecturers, than would be necessary to direct three or four worlds like ours the way to heaven and the road from destruction.

Yet they fail in a small place like England. Money is no object. Salaries ranging high in the thousands are given to bishops, while poor curates must be content with £60 a year! There has been expended, (independently of Missionary Societies,) for the religious, secular, and moral training of England, thousands of millions. Yet all efforts fail to produce any visible improvement in the great mass of the nation. If this is the result and production of the present Christianity, we must certainly come to the conclusion that it is not destined to fulfil the prophecies.

In order, therefore, that the words of the Prophets might have their literal fulfilment, and the world be somewhat prepared for the great events of the last days, and be left without excuse, it is necessary for a superior power to interfere to save the people and bring them out of the darkness they are grovelling in at the present time. Angels weep over the fallen condition of man. Good men are filled with sorrow when they find their efforts scorned or turn out fruitless. The earth itself groans in pain to be delivered. O man, how fallen—how degraded—how far removed from what thou once wert! But let us dwell on a more exalted theme.

It has pleased the great Author of our salvation to look with pity upon fallen man. That same Being who in the greatness of his mercy gave his only

begotten Son for the sins of the world has restored once more to the earth the Gospel, bestowed upon men the holy Priesthood, and revealed unto them those glorious principles of truth which will exalt them eternally in the heavens.

Joseph, the honoured instrument of God in this the 19th century, has by Divine command proclaimed the message of Jehovah to the earth. It is replete with wisdom, intelligence, and salvation to all that obey it. The power that characterizes it proves its superiority over every creed and invention of uninspired men. It shines upon the understanding like the noon-day's sun, and whispers in the ears of mortals, "This is the way: walk ye in it." It has no alliance or connection with any sect, but speaks with Divine authority; and all nations, kindreds, tongues, and people are required to obey.

And what has this work accomplished? The world has boasted of the union of great nations, especially the joining of England and America by telegraph. But it can be said that with the Church of God or the Saints of latter days there is an infinitely superior power that bound them together long before the existence of the Atlantic cable—namely, the Priesthood. What effects has it produced? The members of this Church have in a great measure forgotten their nationality. No matter from what quarter of the globe they came, all join in the one great object—the building up of the kingdom of God. All unite their efforts for the spread of the everlasting Gospel. By the protecting care of their heavenly Father, they have been enabled to visit many nations, and have brought forth his sons and daughters from nearly all lands, and many have gathered home to the bosom of the Church. It is to Zion where the eyes of the people of God are directed. And soon the nations will gaze at them with intense surprise; for the wisdom, knowledge, and power of God will so descend, that monarchs on their thrones will wonder at "what the Mormons are doing." What the world calls "Mormonism" is a great fact—a living system, growing more formidable day after day. Thoughtless people may sneer at us; but while they sneer, we are adding to our numbers, and become more zealous in proportion to the slights put upon us; and most assuredly it will ere long be a knotty problem for them to solve, "What is to be done with the Mormons?"

Saints of God, then, let us live our religion, learn to walk always in the line of our duty, and uphold the Priesthood. Angels will assist our efforts, and God be pleased to see his children walking in righteousness, holiness, and truth. We shall, if faithful, see, and the whole world will as certainly know that "Mormonism" is the truth. Their boasted Christianity will crumble to naught, while our kingdom will thrive and grow, and will prove its vast superiority over every man-made system.

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## A SUCCESSFUL PRIEST.

BY ELDER JOHN HYDE.

"History is philosophy teaching by example."

Persecution, fierce and relentless, pursued the Saints of former as those of latter days. Their deeds were slandered and their persons hated, because of the faith they loved, the God they worshipped, the principles they taught, and the objects they proposed to accomplish. So Lucifer and his priesthood have ever sought to retard the triumph of truth. Too often they have succeeded. Flourishing churches planted by ancient ministers of God in Asia have passed away, leaving scarcely a trace behind.

Satan does not always prevail. Persecution once so raged in Jerusalem that Saints and ministers were compelled to fly thence for safety. One of the latter took refuge in Samaria. Full of the spirit of his holy mission to the inhabitants of that populous city, he preached the words of life. The Samaritans were hated and despised by Jewish sects of every name and class. Those outcast people gladly and attentively listened to that fervent Priest while he proclaimed the love of God to man.

At that time a magician of celebrity had imposed his dark sorceries upon the people, and many thought him "the great power of God." "Be slow to decide," they thought, and therefore heard both sides and persecuted neither. Before them truth and error grappled, and truth prevailed. They believed that faithful Priest, and were baptised, "both men and women." In the city there was great joy; and the Lord confirmed the teaching of that Priest by many "signs and miracles."

Their sins were remitted—a *negative* blessing, but still a great one. Humanity feels itself sinful and breathes its anxious cry, What must be done for salvation? The Hindoo answers, Hurl yourself beneath the spiked wheels of Juggernaut, or plunge yourself into the Ganges' waves! The Moslem answers, Believe in Mahommed, fast and pray at the sounding of the muezzine call from the lofty minaret of the mosque! The Brahmin answers, Stand before a fire till the roasted skin peels off, or gaze upon the sun until its blazing rays shall blast your sight! The South Sea Islander answers, Go, slay your purest friend, and his virtues shall become your own! The Persian sage exclaims, Go, worship fire! And to the crocodile or sacred bull the Egyptian priest compels your adoration!

But how does Christendom reply? The Papist, with scowling brow and downcast eye, fresh from the Inquisition, with his faggots and his rack, says, Confess to a priest, and from him obtain absolution! The Calvinist, with soul-depressing melancholy, says, If you be among the elect, the day of power and pardon will inevitably come! The Methodist, with lengthened face and hollow groan, says, Sorrow and pray, and perhaps some time the Lord may please to send remission! The primly dressed Quaker says, Calmly contemplate! While the Ranter, tearing "passion into rags," says, Groan, shout, and pray,—shout, pray, and groan,—and God must come down and pardon!

The Pentecost preachers, however, answered humanity's question thus—"Repent, and be baptised every one of you in the name of Jesus Christ for remission of sins." The preacher at Samaria answered the question in the same manner. Led by one spirit, ministers of God all teach alike. Truth, like God, changeth not by lapse of time. Upon the Samaritan Saints the Holy Ghost had not yet fallen. Their faithful Priest and preacher of course felt anxious that they should have the blessing. Did he call them together, and, like sectarians, agonize and pray for the Holy Ghost to descend upon them? No. Did he lay his own hands upon their heads for the reception of that gift? No. He knew that such an administration did not belong to his Priesthood. He therefore sent intelligence to the authorities at Jerusalem. With joy they appointed two Elders to visit Samaria, who prayed and laid their hands upon the heads of these humble, believing, and baptised people, and they received the Holy Ghost. Such was the true order then, and such it must be now. Such was the Church of God then, and such it is now.

The magician listened, believed, and was baptised. But when he beheld the Holy Ghost conferred by laying on of hands, his corrupt heart thought, if he had but that power, what a money-making speculation it might prove to him! He at once offered the Elders gold to bestow on him similar power. The answer to him was, "Thy money perish with thee! Thou art in the gall of bitterness, and the bond of iniquity is around thee! Thy heart is vile, and in the matter thou hast no part or lot!"

Baptism only brings a greater curse upon him who is not humble of heart, penitent and contrite of spirit, and pure in motive.

"Him that honours me I will honour," saith the Lord. An angel from on high to that faithful Priest bore another mission. "Arise," said he, "go to the south—to the desert country." He journeyed thither, and in the distance he beheld a caravan, costly in array, approaching. Drawing nearer, he perceived a personage who was high in authority under the queen of his country; and as the chariot rolled along, he sat intently reading Isaiah's prophecies. The Spirit whispered to the Priest to join that chariot and speak to the rider. He did, and heard him read the burning visions of the son of Amos. The Priest enquired, "Understandest thou what thou readest?" Many personages so circumstanced would have ordered an attendant to reprimand him for what they would have pronounced his impertinence. Not so this high, yet humble personage. He promptly replied, "How

can I, unless some man should guide me?" Then, feeling in his soul that this stranger could aid him in his studies, he desired him to come up into his chariot and sit with him. The lowly and foot-sore Priest at once accepted the invitation and seated himself in the great man's chariot by his side. The passage read was as follows:—"He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." "Who is this of whom the Prophet speaks?" enquired the great man. Under the afflatus of the Divine Spirit, the servant of God explained how Jesus became little that we might become great!—how he stooped to manhood to lift us to God!—how the organizer of the universe became a helpless babe!—how he that gave laws by which suns and systems wheel in their spheres became a tenant of earth!—how, in his humiliation, his judgment was taken away, and he had to grow in stature and in wisdom like another of Adam's sons! With a glowing heart and eloquent tongue, he spoke of the life Jesus lived, the miracles he performed, the motives he enforced, the principles he taught, the Church he had established, the laws he had instituted, the officers he had ordained, the shame he had endured, the death he had suffered, and finally his triumphant resurrection! He told how, as a conqueror, he had marched to the gates of death and hell, and threw open their gloomy portals; and how he will one day return to earth, hurl the usurper down, and reign with his Saints thereon. The great man listened and was entranced in joy. "See," cried he, "here is water: what doth hinder me from being baptised?" The servant of God replied, "If thou believest with all thine heart, thou mayest." The great man, with prompt fervour, answered, "I believe that Jesus is the Son of God." Sectarian preachers would hereupon have said, "Glory to God, thou believest: nothing more is needed: thy sins are remitted." Not so the angel-sent Priest that rode with and taught him. He preached to him the entire plan of salvation; and on descending from the chariot, they both went down into the water, and the repentant believer was "buried with Christ in baptism" for the remission of his sins! Perchance, after this act of obedience to the requirements of heaven, the future rose before his mind,—perhaps a wrathful queen, insulting compeers, his position lost, his prospects blasted, and himself the scoff and scorn of all! He scanned the perils that his thoughts presented, and fully counted the cost; and, resolving to battle with and brave the worst, he joyfully went his way.

Such *was* the character and power of the ancient Gospel, and such *is* "MORMONISM" *now!* The examples are before us. May we be stimulated to spread around us its holy and divine principles, and ever strive to emulate the spirit of the faithful servant of God—the successful Priest.

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## HISTORY OF JOSEPH SMITH.

(*Continued from page* 681.)

[March, 1843.]

Monday, 27th. I dictated the following letter to Sidney Rigdon, Esq.:—

"Dear Sir,—It is with sensations of deep regret and poignant grief that I sit down to dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite or to dissemble in anywise whatever with any man. I have tried for a long time to smother my feelings and not let you know that I thought that you were secretly and underhandedly doing all you could to take the advantage of and injure me; but whether my feelings are right or wrong remains for eternity to reveal.

I cannot any longer forbear throwing off the mask and letting you know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe and am labouring under the fullest convictions that you are actually practising deception and wickedness against me and the Church of Jesus Christ of Latter-day

Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire, in your conspiracies; and that you are in the exercise of a traitorous spirit against our lives and interests, by combining with our enemies and the murderous Missourians. My feelings, sir, have been wrought upon to a very great extent, in relation to yourself, ever since soon after the first appearance of John C. Bennett in this place. There has been something dark and mysterious hovering over our business concerns, that are not only palpable but altogether unaccountable, in relation to the Post Office. And, sir, from the very first of the pretensions of John C. Bennett to secure to me the Post Office, (which, by-the-bye, I have never desired, if I could have justice done me in that department, without my occupancy,) I have known, sir, that it was a fraud practised upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom. But I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you, or with a desire to take any advantage of you, or with the intention of laying one straw in your way detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation or that has come to my knowledge to go abroad, betraying any confidence that has ever been placed in me. But I do assure you, most sincerely, that what I have said I verily believe; and this is the reason why I have said it—that you may know the real convictions of my heart, not because I have any malice or hatred, neither would I injure one hair of your head; and I will assure you that these convictions are attended with the deepest sorrow.

I wish to God it were not so, and that I could get rid of the achings of my heart on that subject; and I now notify you that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to the Church, through the medium of the *Times and Seasons*, and demand of the Conference a hearing concerning your case; that, on conviction of justifiable grounds, they will demand your license. I could say much more, but let the above suffice for the present.

Yours, in haste,

JOSEPH SMITH."

And sent it to him by Dr. W. Richards; to which I received the following reply:—

"President J. Smith.

Dear Sir,—I received your letter by the hand of Dr. Richards a few minutes since, the contents of which are surprising to me, though I am glad that you have let me know your feelings, so as to give me a chance to reply to them.

Why it is that you have the feelings which you seem to entertain, I know not; and what caused you to think that I had any connection with J. C. Bennett at any time is not within my power to say.

As to the Post Office, I never asked Bennett one word about it when I made application for it. If he ever wrote to the department at Washington anything about it, it was and is without my knowledge; for surely I know of no such thing being done at any time; neither did I know, at the time I applied for the office, that you intended to apply for it; nor did I know of it for some time afterwards. As far as the Post Office is concerned, these are the facts. I wrote myself to the department, offering myself as an applicant, and referred the department to several members of Congress to ascertain my character. This is all I ever did on the subject. I never wrote but one letter to the department on the subject; neither had I at the time any acquaintance of any amount with Bennett, nor for a very considerable time afterwards. He never was at our house but very little, and then always on business, and always in a hurry, did his business, and went off immediately. I know not that Bennett ever knew that I had applied for the office; and I am quite satisfied he did not till some time after I had written to the department on the subject; and if he ever did anything about it, it was and is to this day without my having any knowledge of it.

As to the difficulties here, I never at any time gave Bennett any countenance in relation to it, and he knows it as well as I do, and feels it keenly. He has threatened me, severely, that he could do with me as he pleased, and that if I did not cease to aid you and quit trying to save 'my Prophet,' as he calls you, from the punishment of the law, he would turn against me; and while at St. Louis, on his way to Upper Missouri, he, in one of his speeches, made a violent attack on myself, all predicated on the fact that I would not aid him. Such are his feelings on the subject and his threatenings.

As to Jared Carter, if there is anything in his mind unfavourably disposed to you, he has, as far as I know, kept it to himself; for he never said anything to me, nor in my hearing, from which I could draw even an inference of that kind. He was here yesterday, when you came, much dejected in spirit in relation to his temporal affairs, and commenced telling of the great injuries he had received by his son-in-law, and the great losses he had sustained by him, and seemed greatly dejected on account of it; but he never mentioned any other subject.

When I went to La Harpe on Friday, it was purely in relation to temporal matters, making arrangements for provisions for the ensuing season and to regulate some matters in relation to property only. While there, I heard the report of the new indictments; and Mr. Higbee told me, the day before I went out, that I was among the number of those who were to be demanded. In relation to this, I made such enquiry as I thought would enable me to determine the fact, but failed in the attempt. I confess I felt some considerable interest in determining this fact, and felt anxious to know if I could find out how it was.

Now, on the broad scale, I can assert in truth, that with myself and any other person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I.

As to your rights in the Post Office, you you have just the same as any other man. In the new case which occurred yesterday, I have examined all the laws and rules in this office, and find but one section in relation to it, and that indirectly, but gives the Postmaster no right to abate the postage, nor make any disposition of the letter or letters; but address the department, and they will give such instruction in the case as they may deem correct. I have written on the subject to the department.

I can conclude by only saying that I had hoped that all former difficulties had ceased for ever. On my part they were never mentioned to any person, nor a subject of discourse at any time nor in any place. I was tired hearing of them, and was in hopes that they slumbered for ever. While at La Harpe the subject was never once mentioned. The only thing was the enquiry I made myself to find out, as far as I could, whether the report made to me by Mr. Higbee was correct or no, and this in relation to myself only. If being entirely silent on the subject at all times and in all places is an error, then I am guilty. If evading the subject at all times, whenever introduced by others, be a crime, then I am guilty; for such is my uniform custom.

If this letter is not satisfactory, let me know wherein; for it is peace I want. I have been interrupted a great many times since I began to write, by people calling at the Office.

Respectfully,

SIDNEY RIGDON.

P.S. I do consider it a matter of just offence to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance.

S. R."

Opened Court to try Field for drunkenness and abusing his wife. I fined him $10 and costs, and required him to find bail of $50 to keep the peace for six months.

A Conference held at Hartland, Niagara County, New York. Three Elders and one Priest were ordained, and five added to the Church.

It is estimated that the Chinese loss, in their recent war with England, was 15,000 men, 1,500 pieces of cannon, and a great portion of their navy.

Tuesday, 28th. I removed my office from the smoke house (which I have been obliged to occupy for some months,) to the small upper room in the new brick store.

Josiah Butterfield came to my house and insulted me so outrageously that I kicked him out of the house, across the yard, and into the street.

Elder B. Young visited George A. Smith, who was very sick.

Wednesday, 29th. Sat with Orson Spencer on a case of debt, and gave judgment against Dr. Foster, the defendant.

Thursday, 30th. In the Office, in relation to a new bond presented to me by Dr. Brink, which I rejected as informal, and told Charles Ivins he might improve my share of the ferry one year, and cautioned him that if he did not consider Brink good for heavy damages, he would be foolish to be his bondsman.

Brink afterwards took an appeal to the Municipal Court, to be tried on the 10th of April.

Elder Hyde returned from Quincy, having delivered ten lectures and baptised three persons.

At half-past one, p.m., I was called to sit as Justice of the Peace, with Alderman G. W. Harris, on the case of Webb *v.* Rigby, for forcible entry and detainer. During the trial the Court fined Esquire O. C. Skinner twenty dollars for insulting a witness, and would have fined him ten dollars more for his contempt of Court, but let him off on his submissive acknowledgments. The trial closed about one o'clock on Friday morning.

Friday, 31st. At ten a.m., I opened Court for trial of Amos Lower, for assaulting John H. Burghard. After hearing testimony, fined Lower $10.

Spent the afternoon at Mr. Lucian Woodworth's, in company with brother Hyrum, H. C. Kimball, O. Hyde, W. Woodruff, and brother Chase, with our wives; had a good time, and feasted on a fat turkey.

(*To be continued.*)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*SATURDAY, OCTOBER* 30, 1858.

PROPER OFFICERS.—There is perhaps not a faithful man of any length of standing in the Church who is not also a member of the Priesthood. In a general sense, it may therefore be emphatically said that there are in the Church good and suitable officers. But between the facts of there being such men in office and the Mission being properly officered there is an immense difference. It is possible for all the officers to be good and intelligent men, yet every one to be in the wrong office and labouring at a general disadvantage, and perhaps to the positive detriment of the interests of that community. A nation might be full of vital energy, but yet the national pulsation weak, because of its functions being feebly or improperly worked by a diseased heart and an imbecile or deranged brain. It might abound with administrative capacity, and yet its arrangements be non-adapted to the wants of the people and the spirit of the times, and the action of its administrative body be impotent and fitless. The nation might contain the men capable of making the best officers in the world, and a sufficient number of them to officer the whole world, and yet be itself the worst officered of all nations. It shall overflow with talent and be thickly sprinkled with large minds and gigantic characters—it shall possess such an amount of soul-force as to be sufficient for the moving, not only of itself, but many nations besides, and yet itself be ruled by incompetent rulers, and nearly every man be in the wrong place, and its affairs be ingeniously mismanaged—a body with all the faculties, senses, and means of life, yet most of them performing the wrong functions, and the body languishing for want.

For a nation to be properly officered would, in the full sense, imply that it was properly organized and governed. Such a condition involves the whole science of society. That science, considered in its various classifications, embraces the domestic, social, religious, and political organizations, states, and conditions. National existence takes in all belonging to this classification,—in other words, takes in the whole science of society. Therefore, the properly officering a nation involves the whole of that science. And it is obvious that to affirm in the full and perfect sense that a nation is properly officered would be tantamount to affirming that it is properly organized and governed; for with such an administration carrying on its functions, such a state of things would necessarily be implied. But we will not dwell upon the immensity

of subject involved in the perfect affirmation of the fact of a nation's being properly officered. We shall speak now of the fact itself and its immediate connections, rather than of all the conditions and extent of subject which it involves.

That nation or community which, it can be affirmed, is properly officered will have reached comparative administrative and governmental perfection; that is to say, it will have reached a proper state and condition of things according to its sphere of government, stage of development, and order of being,—what in the Scriptures is termed "perfect in its day and generation." There is no other sense in which anything or any being can reach perfection, from a nation to a universe—from a man to a God. When a nation or community has become properly officered and is carrying on all its functions of government, it has reached the perfection of its sphere and day. For a community to be properly officered, therefore, is the great *desideratum* in its organization and administration.

Of course, such a state of things is a great *desideratum* in the administration of this Mission. To properly officer it and properly carry on its functions of government should be the aim of its administrative body. In fact, this is comprehended in the work of administrative reform and progress in which the Elders and Priesthood generally have of late been so zealously and successfully engaged. But that work will not be completed until the Mission is properly officered and *all* its functions are healthful and perfect in their action—indeed, until it has reached that condition where it may be said to be perfect in its day. Until this is brought about, not only in the business department, but in all its branches of government and operations—until everywhere throughout the Mission proper officers shall be properly acting in every department of our Church system and properly embodying the principles and spirit of our holy and perfect religion, it will be necessary to urge administrative reform as well as general progress. It is the duty of all the administrative body, and particularly the presiding Elders, to travel as fast and as near as possible to the desired state of things; and we especially warn the latter *not to stand in the way themselves.*

Taking up the subject where the administering of that part of the system of perfect government applicable to this Mission begins, the first condition we come to, for the Mission to be properly officered, is, that there should be proper officers. And here we are brought to the very interesting and important consideration of the conditions constituting a proper officer of this Mission. The first is that he should be legally called and ordained. This point is generally understood, but many others connected with it are not. The second condition is that he be a suitable man for his calling. We are now speaking of the fundamental offices of the Priesthood belonging to this Mission. Out of these grow other branches and departments in our Church government and operations. Not only does it come within the sphere of the administrative body to call and ordain men to the offices of Elders, Priests, Teachers, and Deacons, but the administration has also to assign to them their special departments and to set them to work. The Eldership, for instance, has a large scope in which it can legally administer; but in that scope there are many departments and portions of the work to be performed. A man may be suitable for and worthy of the office of an Elder to act in some given part of its many callings and duties; but that does not say that he is adequate to the duties of a Pastor, a President of a Conference, a preacher, a clerk, an editor, an author, or other departments belonging to that office. All these are comprehended in the sphere of Eldership. The administration, therefore, has to grapple with them all, besides the other offices and the departments which grow out of them. We have, then, to take into consideration the *parts of the work* as well as the fundamental offices. This point has not commanded the discriminating

attention which it deserves; and this is a matter to which we call the attention of presiding Elders in their future operations. For a man to be a proper officer, it is necessary not only that he should have the authority to act in any of the various duties of his Eldership, &c., but also that he be suitable for the given department and work. For instance, a Pastor should be suitable and qualified by authority, endowment, experience, governmental capacity, worthiness, and every other element necessary to constitute a proper Pastor. If he is not such, he is not fitted for that office, and we should feel at once justified and bound to remove him to some other and perhaps equally honourable and important position in the sphere of Eldership, where he would be truly a proper officer. The same would apply to the President of a Conference. Again, in sending out a Travelling Elder, a man should be chosen who not only holds the office of an Elder, but who is also suitable and likely to be efficient and to do good in that sphere. Moreover, it should be considered if circumstances and wisdom justified it. If a business man be the one in requisition, a person should be selected whose peculiar talents, habits, opportunities, and avocation of life render him fit for that department of the work. If it is to preach the Gospel, one should be set to do that part who is ordained, gifted, and prepared for that branch. In giving invitations to our readers to contribute for the *Star*, we should expect those whose turn of mind, abilities, time, and duties rendered them serviceable, to engage in that department; and those who attempted poetry, we should expect to have the gift and inspiration of the poet. All these and like conditions are comprehended in the idea of proper officers. We hope the presiding Elders will act upon the principles involved in these considerations.

The second principal condition necessary to be observed in properly officering the Mission is, that every department should be filled, and every part of the work belonging to this administration be in active operation. Those departments must also be properly filled, and those parts properly done. And to accomplish this, those men who are proper officers by authority, capacity, experience, fitness, and worthiness should be placed in those various departments: in other words, the right men should be in their right places as regards both their authority and their fitness.

The third principal condition is, that every one of these proper officers should be set to work, given their proper parts of the work, and made responsible for its being properly done. Out of this grows the fact that each should be operating in his due order and be subject to those above him. Every department and part also must be under a proper supervision; and each presiding man must not only do his own particular work, but see that those under him properly do theirs, and moreover see that every particle of work given to his charge be in active operation. Now, doubtless, this Mission has, on the one hand, every proper office and function of government pertaining to it, and, on the other, proper men to fill those departments and carry on those functions; but between this fact and the one that those departments are filled and those men carrying on those functions, there is an immense difference. There is plenty of work and to spare needed to be done, and needed to be done properly: but between this fact and the one that every person in office has plenty of work given him to do and is doing it properly, there is also an immense difference. The first facts we have never doubted; the second we are not so sanguine about. When both answer together, then the Mission may be said to be perfect in its day. When all its departments and callings are thus filled with the proper officers, and all its functions are thus brought effectively and perfectly into action, then it will be properly officered.

Now, this kingdom does largely possess the men capable of becoming the best officers. It is full of administrative capacity, thickly sprinkled with large minds and characters capable of making striking marks among the wonderful events of the last days; and as for energy, will, perseverance, powers of endurance, and, indeed, every quality of soul-force, no people have equalled them. It is true that many of these men are as rough diamonds, but still they are diamonds. They can be polished and properly set; and while their polishing and setting will bring out and enhance their qualities, they will throw the glory of those qualities around and give a dignity to the administration in which they are inlaid. They can be put where they can obtain the polish of experience and can labour efficiently—where they can honour their calling and prepare themselves for the more responsible positions for which God designs them. Is this fact—namely, that the Church does contain such men, duly appreciated and taken advantage of in this Mission? Having the material for the best officers, is the Mission properly officered with those fitting men? If it is not, let it be distinctly understood that we would have it so, and that we expect the presiding Elders throughout these lands to labour in that direction—to find fitting men for every work given, and to properly officer the Mission.

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## THE LORD'S SUPPER.

"And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after the supper, saying, This cup is the new testament in my blood, which is shed for you."—JESUS CHRIST.

In order to celebrate the sacred ordinance of the Lord's Supper aright, acceptably to God and beneficially to ourselves, it is unquestionably necessary and essential that we have a proper understanding of its real nature and use. It was instituted by our Lord and Saviour Jesus Christ as a Gospel ordinance, emblematical and commemorative of his sacrificial death. Hence, on giving his disciples the bread, he said, "This is my body, which is given for you," thus showing its *emblematic* character. He then immediately added, "This do in remembrance of me," which thus shows its *commemorative* character.

Various opinions are entertained in the professing Christian world as to the intended meaning of the words, "This is my body." It will be unnecessary to particularize them. But the most remarkable one is that held by the Roman Catholics. They profess to believe that the words really and truly signify that the bread eaten by the disciples was the veritable body of Christ. Hence they believe that the eucharistic wafer, when consecrated by the priest, is actually transmuted into the literal flesh of Jesus Christ; and that the wine contained in the chalice, when consecrated by him, is completely changed into the literal blood of Christ; and therefore that he who eats the wafer and drinks the wine thus consecrated really eats Christ's flesh and swallows his blood, and literally fulfils the words of Scripture, "Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 56.)

To enter into a refutation of this very absurd dogma of the Romish Church (called "transubstantiation") would be levying too heavy a tax on the reader's patience and forbearance. We can only lament that so large a portion of the professing Christian world should have sunk so direfully low in the scale of rationality as to countenance an interpretation of Scripture which is so far remote from the plain, common sense import of the words figuratively employed by the Divine speaker.

"This is my body, which is given for you." This evidently signifies that the bread which Jesus had blessed, broken, and given to his disciples, was *emblematical* or *representative of* his body, which was about to be offered as a sacrifice for the sins of the world. Again: "This cup is the new testament in my blood, which is

shed for you." This evidently signifies that the cup of wine, which Jesus likewise blessed and gave to the disciples, was emblematical or representative of his blood, which was soon about to be shed sacrificially for the remission of universal sin.

The act of eating and drinking is the necessary process by which food is received into the system for its support. The eating and drinking of the sacramental emblems, therefore, signify our acceptance of the work of redemption and atonement wrought by Christ on our behalf—our appropriating to ourselves the benefits resulting from his mediatoral death. This is what is meant by the words of Christ recorded in John vi. 47—56. He told his disciples that he was the "bread of life," because he came to bless mankind with the offer of "immortality and eternal life," purchased by the sacrifice of himself. Said he, "I am the living bread which came down from heaven: if any man eat of this bread, he will live for ever: and the bread that I shall give is my flesh, which I will give for the life of the world." The Jews, fancying that he meant (what appeared very absurd to them, but yet is adopted by professing Catholics as his actual and intended meaning,) that he would give his body to be *literally eaten by them*, exclaimed among themselves, "How can this man give us his flesh to eat?" Jesus, however, carrying on the figure, said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." As the atonement of the Son of Man was the Divinely-appointed means by which the redemption of the world was to be accomplished, the *exercise of practical faith* by which we *receive, adopt, and appropriate*, or *avail ourselves of* the proffered boon, is clearly denoted by the simile of eating and drinking the "flesh" and "blood" of the Saviour, and by partaking of the significant *emblems* of his flesh and blood at the sacramental table.

The Lord's supper is also a MEMORIAL—an ordinance *commemorative* as well as significative of the death of Christ. The bread and wine (or its temporary substitute, water,) are memorials to remind us of him who died for us and of the solemn covenant we have made to serve him. This "remembrance" tends to invigorate and renew our faith, our hope, and love,—tends to re-animate our spirits, to increase our gratitude, and to stimulate us to perseverance in our onward course of duty.

The Apostle Paul, in reference to this sacred ordinance, says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord, unworthily shall be guilty of the body and blood of the Lord." And again—"He that eateth and drinketh unworthily eateth and drinketh damnation to himself," &c. (1 Cor. xi. 26—30.) An important point for consideration is this! He who approaches the table of the Lord and partakes of the sacred symbols unworthily is guilty of the sin of profanation, and is thereby damning his own soul! They who are living in known sin—in the violation or neglect of the known law of God, or who hold malice, enmity, or hatred to any of their brethren and sisters, or whose hearts are impure and faithless, and yet, with heedlessness and irreverence, partake of the sacred memorials of the Saviour's dying love, are guilty before God of profaning and desecrating that holy ordinance, and of making a mockery of those solemn pledges of allegiance and faithfulness which they outwardly profess to renew at the sacramental altar.

How careful, then, should we be at all times, lest we unworthily rush to and prostitute the holy supper of the Lord, and thus incur the penalty of self-damnation! We should, as the Apostle says, "*examine*" ourselves before we "eat of that bread and drink of that cup" of the "communion of the body and blood of Christ;"—for this is not to be regarded as a light and idle ceremony, but as a devout and solemn act of worship, by which we professedly celebrate and "show the Lord's death till he come" again and "drink" of the "fruit of the vine" with his faithful people in his "Father's kingdom." Self-examination will tend to check our heedlessness and carelessness of conduct in this respect, and to induce that becoming steadiness and due seriousness of mind on such occasions which should characterize every one who professes to be a Saint of God.

## FOREIGN CORRESPONDENCE.

### FRENCH MISSION.

41, Parade Place, St. Heliers,
Jersey, Sept. 29, 1858.

President Calkin.

Dear Brother,—It is now a little over four months since you sent me to take charge of this Mission. I feel it a pleasing duty to give you a brief account of the position and prospects of the work here. I arrived in Jersey on May 26th, in company with President Budge. We had a kind reception from brother Thomas Liez. Quite a number of the Saints were very glad to see us. We met together in council, when President Budge made a careful investigation of the affairs of the Mission.

I feel that President Budge was not here one day too soon. The wise and cautious course pursued by him, prompted by the Spirit of God, has been the means of turning the scale in our favour. The dark clouds are passing away, and our prospects are brightening. There is an improvement in the feelings of the Saints in general. We have a few really good men and women who are doing their best to carry out my intentions, and the light of truth rests upon them because of their willing obedience. We have also a few who are cold and careless, taking no interest in the work. As a matter of course, they are overwhelmed in darkness, doubts, and fears, and are feeling poor and miserable all the time.

But I believe that those who are doing well will do better, and that some of those who are in darkness will come to the light, ere long, and take hold with us and help to build up the kingdom of our Father. I feel blessed in my labours, and my faith is that we shall prosper. We have baptised a few and cut off one, and a few have left to seek employment in England or elsewhere.

Our Financial Report is as good as I could expect under our present circumstances. Some of our good brethren are suffering for lack of employment. Wages are very low; and we have but very few who attempt to honour the law of Tithing. We are certainly far behind the times, when compared with the Church in Great Britain.

Another visit from President Budge would be a great blessing to us; for we have circumstances and influences to contend with in these islands, and also in France, that are not known in Britain.

Our book debt is quite respectable, and we have not been able to make it anything less. There is a large amount of stock in hand, mostly in the French language. They will all be found useful yet.

The Branch Tithing Records, Penny Fund Account Books, and Blank Report Sheets came to hand last Saturday, 25th inst., *via* Southampton. I shall take pleasure in carrying out your instructions concerning them as far as I possibly can.

I met in Council last night in St. Heliers, and laid the Penny Fund Emigration before the brethren. There was quite a oneness of feeling on the subject. I intend to bring it before the brethren in Goree Branch on Sunday morning, 3rd October; and I shall visit the island of Guernsey next week, and Alderney the week following. I do not expect to visit France for a considerable time to come. Our finances will not admit of it. Travelling in this Mission is very expensive.

I had a letter from Paris a short time since. Brother Huber writes in an excellent spirit. (He told me of yourself and brother Ross being there.) He had some trouble with a brother by the name of Heriel, who had *appointed himself* President of the Paris Branch. He had drawn away some of the brethren with him, two of whom have seen their error and returned to the Church. I have given instruction to cut him off and all who take part with him, except they humble themselves forthwith.

I have given all particulars as far as I know at present. With a desire for your continued prosperity and the prosperity of the work in general, I subscribe myself your brother and servant in the Lord,

MARK BARNES.

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WHENEVER we have occasion to utter a rebuke, it is better for our words to be soft and our arguments hard.

## HOME CORRESPONDENCE.

### WALES.

"Udgorn Seion" Office,
Swansea, October 9, 1858.

President Calkin.

Dear Brother,—According to your desire, I forward you a few lines to give you an insight as to how things are proceeding at the present time in the Welsh Conferences.

In the first place, I am happy to inform you that I and my Counsellors are in perfect union and determined to continue faithful in the work of God, to benefit the Saints, and in every way to consecrate ourselves and powers to the building up of this kingdom. Also, I can say of the Presidents of the Conferences and Travelling Elders, that I have found them unexceptionally good men—men prompt in action, and who with the greatest alacrity obey the counsel of the Priesthood above them, and have always been found ready to obey every call and requisition that has been put on them. Without omitting the Presidents of Branches and the Saints in general, I can say that they have exerted themselves well in the last quarter.

By this I do not mean to say that we have not those in our midst who are inclined to see things going on wrong and to view every scheme and plan for the advancement of the kingdom of God as naught, except they have had a voice and a finger in their construction. They, in many instances, have tried to force such a spirit into others, but, failing in their attempts, have settled themselves down, as it were, alone to sleep, not thinking that this kingdom in its progress is increasing in the rapidity and largeness of its strides, and that when they awake it may perhaps be far beyond their reach.

I am all the time doing my best to instil into the minds and hearts of the Saints the spirit of the Presidency of the Church in these isles, by teaching and having translated and published in the *Udgorn Seion* your principal articles on business, &c., which appear in the *Star*. And I know that the Saints have been greatly edified by this.

I often compare the Conferences in Wales to a *clock*, and think that you have appointed me to look after it and keep it in order, and to see that it keeps its time regularly and true. But I tell the Saints that it is not London nor Greenwich time that I want them to keep, but to look at me as I endeavour to keep the *Liverpool* time, and that I also watch the movements of every wheel and listen to every beat by the spirit and light of the *Millennial Star*.

Of late, the Saints have been rather slow in throwing their pence, &c., into the Penny Fund; but, after they have seen the books that are now introduced, my faith is that this wheel will have a swifter motion than it has had from the establishment of that fund in Wales. They are beginning to stir. The Branches' Tithing Records and the Penny Fund Books will be put into operation in every Branch through the Conferences by the end of this month.

Humbly praying the Lord to bless you and your Counsellors for your valuable instructions and strong counsels,

I remain yours faithfully,
BENJAMIN EVANS.

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### NORWICH PASTORATE.

Chapel House, St. Paul's Opening,
Norwich, October 6, 1858.

President Asa Calkin.

Dear Brother,—I now give you a brief sketch of the Norwich Pastorate for the quarter ending September 30th.

The work appears to be moving steadily along; not many being baptised, but I think a decided improvement amongst the Saints in point of faith and good works,—that is to say, amongst the faithful. The Saints have responded to the call made for the old book debt in a noble and praiseworthy manner. I feel a great desire to see the debt paid off, and I shall continue my exertions until I see the Pastorate square. The amounts paid for the book debt from the Pastorate for this quarter are £111 13s. 6½d., as you will see by the money I have sent you; and although I had anticipated having in some £50 more, yet I feel thankful that we have been able to accomplish so much.

I am also happy to inform you that we

have paid off about all the debts from this Pastorate, some of which have been on for a length of time.

The Saints in this Pastorate are mostly of the poorer classes. There are but about half-a-dozen who earn the sum of £1 per week throughout the Pastorate; and many men work all the year round for about 9s. per week.

I will now close, hoping that the past quarter will be satisfactory to you. We will try to do our best for the future.

Yours,

WILLIAM BAYLISS.

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## LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1858.

| CONFERENCE. | AGENT. | AMOUNT. | | |
|---|---|---|---|---|
| London | E. L. T. Harrison | £689 | 6 | 5¾ |
| Glasgow | John Hunter | 194 | 17 | 7½ |
| East Glamorganshire | John Davies | 191 | 16 | 8 |
| West Glamorganshire | Thomas Rees | 159 | 18 | 0 |
| Herefordshire | Lewis Bowen | 127 | 3 | 10 |
| Bedfordshire | T. A. Jeffery | 124 | 15 | 9½ |
| Cheltenham | Thomas Clarke | 124 | 11 | 0 |
| Monmouthshire | William Ajax | 116 | 13 | 10 |
| Lincolnshire | William Hulls | 100 | 8 | 6 |
| Warwickshire | Henry Brown | 97 | 8 | 7 |
| Reading | William Moss | 96 | 9 | 8¾ |
| Birmingham | B. W. Brindle | 96 | 8 | 9 |
| Norwich | Edwin Scott | 90 | 6 | 5 |
| South | Willet Harder | 89 | 6 | 8¾ |
| Edinburgh | P. J. McComie | 85 | 8 | 11 |
| Belfast | George P. Ward | 73 | 10 | 8 |
| Hull | William Carnie | 63 | 14 | 7 |
| Sheffield | W. Brownlow | 61 | 5 | 3 |
| Newcastle-on-Tyne | R. J. Philp | 59 | 0 | 4¾ |
| Worcestershire | Thomas Smith | 54 | 13 | 7 |
| Dublin | John K Grist | 53 | 17 | 6½ |
| Staffordshire | John Clarke | 50 | 18 | 1½ |
| Shropshire | G. Armstrong | 48 | 12 | 0½ |
| Southampton | James Rogers | 45 | 10 | 5½ |
| Leicestershire | John Mellor | 41 | 6 | 1 |
| Carlisle | Henry Hobbs | 39 | 9 | 8½ |
| Dundee | A. N. McFarlane | 36 | 18 | 10 |
| Land's-End | John Kessell | 36 | 15 | 5¾ |
| Derbyshire | Thomas Birt | 31 | 6 | 10 |
| Bradford | William Shires | 31 | 1 | 3 |
| Cardiff | E. D. Miles | 29 | 13 | 2½ |
| Carried forward | | £3,142 | 14 | 5½ |

| CONFERENCE. | AGENT. | AMOUNT. | | |
|---|---|---|---|---|
| Brought forward | | £3,142 | 14 | 5½ |
| Channel Islands | W. Chevalier | 26 | 9 | 4½ |
| Wiltshire | William Jefferies | 25 | 2 | 6½ |
| Late Herefordshire | John Preece | 24 | 17 | 9 |
| Dorsetshire | Charles Astle | 24 | 6 | 6 |
| Durham | W. B. Child | 21 | 0 | 6½ |
| Preston | M. H. Forscutt | 14 | 2 | 2½ |
| Denbighshire | Hugh Evans | 8 | 8 | 3½ |
| Flintshire | Edwin Price | 7 | 19 | 8 |
| Pembrokeshire | John Gibbs | 4 | 9 | 0½ |
| Dyffryn Conway | T. R. Jones | 2 | 0 | 9 |
| **BRANCH.** | | | | |
| Derry | Hugh Sheppard | 6 | 15 | 7 |
| **MISSION.** | | | | |
| Australian | A. J. Stewart | 305 | 11 | 9½ |
| Swiss and Italian | Jabez Woodard | 276 | 12 | 4 |
| Cape of Good Hope | Richard Provis | 102 | 9 | 11½ |
| Sandwich Islands | P. B. Lewis | 78 | 12 | 5½ |
| Scandinavian | C. Widerborg | 31 | 13 | 7 |
| Bombay | | 21 | 3 | 3½ |
| East India | J. P. Meik | 10 | 8 | 6½ |
| Malta | | 5 | 7 | 2 |
| F. Merryweather | | 1 | 1 | 0 |
| Isaac Whiteley | | 1 | 0 | 4 |
| J. W. McLellan | | 0 | 17 | 9 |
| Frederick Mackay | | 0 | 5 | 3 |
| (Errors excepted.) | | £4,143 | 1 | 1¾ |

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## PASSING EVENTS.

GENERAL.—The first anniversary of the National Association for the Promotion of Social Science (which was launched into existence at Birmingham a year since, under the presidency of Lord Brougham,) was held at Liverpool during the week ending the 17th inst. Lord Brougham is also president for the ensuing year. The great comet which has been so clearly seen by the naked eye for some weeks past, descended below the horizon on the 9th inst., its tail benig 100,000,000 miles in length. A severe shock of earthquake was experienced at Calcutta on the 24th August: the Supreme Court, which was sitting at the time, was so shaken that judge, lawyers, and prisoners all rushed out of the building together.

AMERICAN.—The American papers say that Col. Harbin had been obliged to call upon Gen. Johnston for an escort of soldiers to protect the herds of cattle he was driving to California, and that the Indians have declared their intention to rob every mail and to stampede the stock of every emigrant train that attempts to cross to California: Col. Lunder had arrived at Salt Lake City, and reported that the waggon road under his superintendence was progressing rapidly and would be completed before the winter snows set in. The papers also state that Brigham Young still remained in privacy, and that business was resumed in the city, and traders were coming in with their goods.